

OUR STORY TOO - LESSON 9

(A) Her Story, Chapter 3, pages 43-60
"Virgin and Witch: Women in Medieval Christianity"

- (1) The images of women that emerged in medieval literature were shaped to a large extent by that small percentage of the population that was literate, namely:
monks, bishops, and noblemen

Images of women in both secular and church writings tended toward two extremes:

- (a) denouncement of women as wicked and inferior
(b) praise, idealizing, and adoration of women in the symbol of the Virgin Mary and as the courtly lady in tales of chivalry.

(2) Some of Thomas Aquinas' thoughts on women were:

- (a) Woman was created as subordinate and inferior to man.
(b) Women are endowed with less intellectual capability and thus with less ability to make right moral decisions.
(c) Women are more sensual than men and more oriented toward the functions and appetites of the human body.
(d) Women are "defective" human beings, the result of an accident at conception.
(e) Women, although inferior, have been given by God the important task of procreation.

(3) The culture in which medieval women lived included the following features:

- (a) More stories about adulterous wives than about unfaithful husbands.
(b) Books about all the wicked women of the Bible and in history who had led men astray.
(c) Monastic literature which frequently portrayed women as talking too much, causing discord, loving gold, and being disloyal.
(d) Literature which urged young women to honor and obey their husbands even when their husbands were evil.
(e) Church law which specifically permitted wife beating as a way to control female corruption and disobedience.
(f) Marriage being increasingly described as a "sacrament", but the best lifestyle for women still being virginity, since it dissociated them from sexuality and evil.

(4) Although many women lived an ascetic life in solitude as desert hermits, the more popular ascetic lifestyle was:
organized community life of the monastery.

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(5) The Christians who adopted a lifestyle of asceticism practiced a self-discipline in which they

- (a) denied themselves physical pleasures
(b) practiced voluntary poverty
(c) practiced complete abstinence from sexual relations

Such ascetic self-discipline was seen as:

- (c) good preparation for martyrdom
(d) a way to a more holy, perfect life in God's eyes

(6) Women who adopted the ascetic lifestyle included:

- (a) widows who vowed to live in perfect chastity and self-denial the rest of their lives
(b) married women who persuaded their husbands to relinquish sexual relations and live together in chastity
(c) young unmarried women who became referred to as "virgins".

(7) Women in monasteries lived under the authority of a superior or leader and according to certain regulations set out in the monastic rule. These women spent much of their time in a routine of worship, prayer, and Scripture study.

(8) Another ascetic lifestyle option was the "spiritual marriage" in which a man and a woman committed to a life of chastity shared the same house and sometimes the same bed.

"Spiritual marriages" met the needs of women who:

- (a) did not live near a monastery
(b) were not wealthy in their own right
(c) were dependent on a man to provide a livelihood and some protection

(9) The benefits of an ascetic life for women included:

- (a) Communal life gave women physical protection from the risks of childbearing
(b) Communal life gave women physical protection from the risks of living alone in an unstable, dangerous society
(c) Pilgrimages gave women the freedom to travel.

(10) The women who headed monasteries for women were called abbesses. Those who occupied this position in medieval times most clearly illustrate both the temporal and the spiritual power that the monastic life offered to women.

(11) The powers and privileges of abbesses varied greatly according to time and locale. They included:

- (a) sitting in parliaments and attending church councils
(b) signing official church decrees.

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(11) (cont'd)

- (c) overseeing the affairs of the clergy and lay people who lived on the lands owned by the abbey
- (d) being answerable only to the Pope in Rome, not to the local bishop
- (e) being given the same signs of high office that a bishop received
- (f) hearing the confessions of those in their charge, administering penance, and granting absolution for sins.

(12) The power of abbesses declined in the late Middle Ages.

- (a) Their "ordination" became a blessing.
- (b) They were brought under the authority of local bishops.

(13) Some medieval women were empowered through their holiness and learning. Match the descriptions below with one of these names:
(a) Lioba (b) Marcella (c) Boniface (d) Melania the Younger

- a She was asked by a bishop for help in bringing order to missionary churches in Germany.
- d She acquired a formidable theological education, debated doctrine, and taught both men and women.
- a This English ascetic is recorded as having calmed a storm and healed the sick.
- b An expert on the Bible, she aided the clergy in Rome with their dilemmas of translation and interpretation.
- d One of her students was the emperor Theodosius.
- a She was honored by bishops, nobles, princes, and the emperor.

(14) In a one-paragraph essay explain the choice and autonomy that the ascetic life gave women, and the resistance that some ascetic women had to face as a result.

The ascetic life gave women an opportunity to exercise free choice and a basis for rejecting the demand that they marry and bear children for the sake of the patriarchal clan. The decision to lead a chaste life was an autonomous one in a society that left little up to the preference of women. Although not all families objected to such a decision, many women experienced family pressures to conform to tradition, and many women protested by appealing to the authority of God. Some women were forced into marriages despite their objections.

(15) There was a growing insistence in the medieval church that women in the virgin life be locked securely away behind cloistered walls. On what belief was this view based?

Women would easily give in to sexual temptation and would compromise those men with whom they came into contact.

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- (16) The revival of monastic orders in the 11th and 12th centuries did not provide much opportunity for women. The Cisterians believed that the female sex was not capable of obeying the austere rules and attaining the level of perfection demanded by the order

The Dominicans and Franciscans discouraged women from opening convents under their rules.

The economic reason given was:

The men would have to support these new groups of women financially since they frequently came from the lower classes of society and were without wealthy patrons.

The sexual reason given was:

Close association with women was dangerous to the spiritual well-being of the monks.

- (17) The Beguines were an important option for women who wanted both to live an ascetic lifestyle and to do active mission. The Beguines were loosely organized groups of women which emerged mainly in urban areas. Their ministry was to the poor and sick.

- (18) While monastic life offered to women new opportunities for power and participation, its overall effect was as negative as these positives were.

- (a) It did not open up to women the offices of priest and bishop.
- (b) Male ascetics were honored much more than female ascetics for their writings, lives, and works.
- (c) Women entering a religious order were expected to erase their female natures and to become "like a man".
- (d) The celebration of the virgin life tended to degrade women who were not prepared to erase their femaleness and who continued to be wives and mothers.
- (e) It is debateable whether the monastic ideals of self-denial and self-effacement were appropriate for human beings who had few occasions for pride.
- (f) In reality, the monastic life hindered the self-development and independence of women and instead reinforced the traits of passiveness and dependence.

- (19) In addition to depicting women as evil seducters, medieval Christianity and society also idealized women as models of virtue and piety.

This image was portrayed both in secular tales of courtly love and chivalry and in religious adoration of the Virgin Mary. In both cases the woman stood in a superior position and inspired in those who loved her the virtues of morality, patience, and humility.

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① (20) In the early church, belief in the virgin birth was probably used to show that Jesus was chosen by God and that he shared both a divine and human nature.

① (21) As the ascetic lifestyle became more popular and as sexuality was associated with sin, a stress on the virginity of Mary was important in order to remove sexual relations from the origins of Jesus as the sinless Son of God

③ (22) Many images for Mary developed other than virginity. One of the earliest images associated with Mary was that of the New Eve, who had reversed what Eve had done.

Another developing image for Mary was that of the bride of Christ, in which she symbolized or represented the whole church in her obedience and faith.

The source of "Mother of God" image for Mary was probably pre-Christian worship of a mother goddess that was transferred to Mary.

Mary's assuming the role of mediator, that is, speaking on behalf of Christians before God, became increasingly important as Jesus became viewed more and more as a terrifying judge who was far removed from humanity in his heavenly domain.

(23) Two important theological ideas about Mary that had emerged by the 12th century and which later became official doctrines were:

② (a) The bodily assumption of Mary into heaven at the time of her death, which meant that she now exists in the heavenly realm where she mediates for believers on earth and reigns as the queen of heaven.

(b) The immaculate conception of Mary, which meant that God had cleansed her of original sin at the moment of her conception and preserved her from any additional sin during lifetime so she could provide a pure, sinless womb for Jesus.

② (24) The adoration of the Virgin Mary had both positive and negative significance for Christian women. On the positive side, she provided a feminine dimension in a tradition dominated by masculine symbolism for the divine.

On the negative side:

(a) The image of Mary reinforced the idea that the virgin or chaste life is most pleasing in the eyes of God

(b) The circumstances of Mary's life and death could not be duplicated by ordinary women.

(c) The popular stories about Mary simply reinforced traditional ideas and stereotypes about women



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- (25) The image of witchcraft that had developed in Europe by the end of the 15th century was that witches were people who had made pacts with the devil. For their part, these witches promised to worship the devil, to be his sexual partner and to renounce the Christian faith. In exchange, they gained the power to inflict harm on their neighbors through the practice of magic or sorcery.
- (26) As to whether witchcraft actually existed, historians generally believe that throughout medieval times some village people did practice popular magic & healing and that fragments of Greek and Roman religious practices did persist. These activities were blown all out of proportion through a combination of folklore, ancient religious tradition and medieval Christian theology.
- (27) Christian churches began to take a uniformly harsh position toward what was perceived as witchcraft in the 13th century. The resulting witch craze which involved torture and executions lasted until the 18th century. Not only Europe was affected but also Great Britain and the American colonies.
- (28) The persecution of "witches" targeted women much more than men. The 1486 publication "Malleus Maleficarum" specified four reasons why witchcraft was more likely to be found among women:
- (a) Women were by nature feebleminded and were easily swayed by false doctrines.
 - (b) Women were morally weak and were particularly inclined toward deceit and revenge.
 - (c) The Christian faith of women was weak; they would easily renounce it.
 - (d) Women had insatiable lust which caused them to submit willingly to the sexual advances of the devil.
- (29) Old women in particular were singled out for persecution as witches. Some reasons for hostility against old women would be:
- (a) It was the older woman in many communities who knew and passed on the folklore traditions regarding healing, abortions, and contraception.
 - (b) It was often the older woman who took charge or was consulted at times of birth, illness, and death.
 - (c) It was often the older woman whom knew how to prepare herbal medicines and how to use charms and spells to fight evil.
 - (d) An older woman living alone may well have been subject to loneliness, poverty, and mutterings of frustration.
 - (e) An older woman living alone had few legal powers to defend herself against the machinery of church and state.
 - (f) The moles and growths common to an aging body gave rise to speculation and superstition about the devil physically marked his women and giving them special "teats" from which the demons could nurse.

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(30) The writings of several women in the Middle Ages have survived, and some of these women directly protested cultural and ecclesiastical views of women. Others indirectly challenged the accepted status of women in medieval church and society. Match one of the following names with each description below:

- | | |
|------------------------|------------------------|
| (a) Christine de Pisan | (b) Isotta Nogarola |
| (c) Margery Kempe | (d) Julian of Norwich |
| (e) Gertrude of Helfta | (f) Catherine of Siena |

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- e The visions of this mystic enabled her to perform the priestly duties of forgiveness and absolution of sins; she was told by God who had been forgiven and to announce absolution to these people.
- a In one of her writings, she pointed out that Adam was just as guilty as Eve in bringing sin into the world.
- b In one of her writings she protested the excessive burden of guilt that the church had placed on Eve for the origin of sin. She maintained that Eve could not be blamed for her partner's participation and that Eve, being by nature weak and ignorant, was no match for the cunning serpent.
- d This mystic imaged the activities of Jesus as like those of an earthly mother, and she described Jesus' love as a mother's love.
- c This English mystic wrote an account of her answered prayers, visions, and prophetic insights.
- b She amassed a wide knowledge of classical studies, but her intellect was not taken seriously by men until she took a lifetime vow of chastity and had proved herself in writing.
- a Widowed at the age of 25, this Frenchwoman earned a living through writing, both prose and poetry which illustrated the virtues of women and which protested the violent vilification of women.
- f This mystic was able to persuade the Pope to move back to Rome from France because he believed that she had received authentic directions from God.
- d This mystic wrote "Revelations of Divine Love", a series of visions or revelations that she had received during an illness.
- a In her writings she pointed the virtues of women: that many are modest, gentle, and loving; as a group they do not wage war and do not oppress other people.
- c This mystic was regarded with suspicion and hostility by clergy because she believed that her spiritual experiences gave her the right to teach and advise, questionable activities for a medieval Christian wife.

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- (31) In a one-paragraph essay, explain how the official view of women as mentally and physically incompetent and as morally defective was challenged by the ordinary, daily lives of medieval women.

At all socioeconomic levels of society, women performed vital services and were often recognized for their contributions in everyday life. Aristocratic women, for example, took full responsibility for running their husbands' estates while they were away at war or imprisoned. Women in the middle and lower classes frequently went out to work or did work at home in addition to child rearing and housekeeping. Some aided their husbands with a craft or business and frequently carried on alone after being widowed. Single women in urban areas ran their own businesses and there are numerous examples of single women who managed their own farms.

- (B) Her Story, Chapter 4, pages 61-73
"Women in an Era of Reformation"

- (1) The Protestant Reformers removed the status of sacrament from marriage, yet affirmed marriage as a relationship that was favored and commanded by God. In the Protestant tradition, it was marriage, rather than the celibate life, that became the norm or ideal for all Christians.

- (2) In objecting to the idea of virginity and the ascetic life as the "counsels of perfection" for the Christian elite who were earning greater rewards in heaven, Martin Luther made two important theological points:

- (a) God did not lay down two sets of laws for humanity but expected the same obedience from everyone.
(b) No human being could ever earn grace from God through obedience to laws. God's grace and salvation were bestowed as gifts upon those who trusted in the righteousness of Christ.

- (3) Explain the impact on the status of women that the honor accorded to marriage in Protestant circles had.

Since sexuality was no longer viewed as evil, the married woman, at least, was not cast in the role of temptress and seducer. She was seen as fulfilling part of God's design and not as working against God to corrupt the minds and bodies of men.

- (4) When clergymen started to take wives themselves, the status of women was affected in two ways. Briefly explain each in a few sentences.

- (a) For some women, marriage to a priest meant legitimization of a relationship in which they were already involved. Women who had been the mistresses of priests had previously had no respect in the community, and neither they nor their children had any claim on the priest's estate at the time of his death. Marriage gave these women legal status and rights as well as security and respect.
(b) Women married to clergy discovered a new sphere of activity and power as "ministers' wives". Women who married Lutheran or Calvinist ministers often found themselves presiding over households that were the centers of cultural and intellectual activities. In addition, the Protestant home became an important center for teaching the gospel and passing on the Christian faith; within this community of families, the minister's home acquired a preeminent status.

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- (5) The Protestant Reformers' emphasis on women as wives and mothers was a mixed blessing. Women were no longer regarded with scorn and derision. Women were viewed as having the same potential for sin and the same opportunity for redemption as men, but women were called to a different vocation than men, namely caring for the home, bearing children, and accepting the rule of men in all spheres of life.

With the virgin/ascetic life of the monastery no longer an option for Protestant women, their roles were restricted to those of motherhood and homemaking.

The role of women at home was enhanced by the emphasis of the Protestant Reformers on the family as the "school of faith".

The Protestant emphasis on all Christians reading the Bible as the authoritative guide to faith and practice led to the establishment of civil schools for girls and boys, thus advancing the general education of both women and men.

- (6) On the basis of their belief that the Bible commanded the subordination of women to men, the Lutheran and Calvinist churches did not allow women to preach, be ordained, or participate in the governing bodies of the church.

Both Luther and Calvin, however, expressed ideas that could have been used to support the full participation of women in church life.

In explaining ministry, Luther strongly asserted the doctrine of the priesthood of all believers, meaning that all Christians had the responsibility of carrying out certain priestly duties.

In explaining church government, Calvin argued that church polity and forms of worship were unlike doctrine in that they could change according to cultural expectations, and therefore the church had to be sensitive to ~~be sensitive to~~ what was regarded as proper and decorous in certain circumstances.

- (7) In a one-paragraph essay explain what the Counter Reformation was.

The Counter Reformation was a movement of revival and reform in Roman Catholicism during the 16th and early 17th centuries. The changes that occurred were in part a reaction to Luther and the spread of Protestantism and in part the result of reforming impulses already at work within Catholicism.

- (8) The new religious orders for women that were sparked by the Counter-Reformation had both conservative and radical features.

These new orders were conservative in that their founders retained the virgin life as essential to a life dedicated to God and insisted on a pattern of firm obedience to the male spiritual directors associated with the orders.

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(8) (cont'd)

These new orders also were an attempt at radical innovations in that they were established with the goal of serving other people through nursing, education, and care for the poor, which meant that these women were permitted to be out in society.

Despite the opposition to these innovations and their eventual repression, these new orders provided significant role models of women who were involved publicly in teaching, nursing, etc. This was an important step in taking women beyond the confines of home and cloister.

(9) Identify one of these women active at the time of the Protestant Reformation with each of the descriptions below.

(a) Katherine Zell (b) Argula von Grumbach (c) Jeanne de Jussie

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c This Roman Catholic who lived in Geneva during the triumph of Calvinism there wrote about the struggle of Catholic women against Protestant ideas and closure of convents.

a She published a collection of hymns to enhance congregational singing in the new churches.

b This noblewoman protested in writing the dismissal of a university faculty member with Lutheran sympathies; she felt compelled to act because no man was willing to do so.

c She viewed the Protestant glorification of marriage as a form of constraint on women.

a When her husband, a former priest, was denounced for abandoning the celibate life, she wrote an open letter to the bishop attacking the practice of clerical celibacy.

b She aroused the hostility of the church authorities by conducting reformed worship services in her home.

(10) Radical Protestant groups accepted many of the ideas of Luther and Calvin, but they rejected any close alliance between the church and the political establishment

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While differing greatly among themselves on theological issues, these various groups of the Radical Reformation did share some common characteristics:

(a) The church should include in its membership only those people who could show clear evidence that they had received God's saving grace

(b) Individual congregations should govern their own affairs.

(c) All regenerated Christians are equal in God's eyes and could therefore act as God's representatives on earth.

(d) The guide for Christians in matters of faith and practice is the Holy Spirit, which resulted in a high value placed on freedom of conscience in matters of religion.

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(11) The emphasis of the groups of the Radical Reformation on direct inspiration and individual freedom was seen as a threat to the order of society that Christianity traditionally upheld. One of the most concrete ways in which this "threat" was manifested was the public role that women assumed in these movements.

(12) Two reasons why the groups outside the Protestant mainstream had to confront the possibility of female participation in church government were:

(a) their vesting of authority in the local congregation

(b) their conviction that all who had been saved were spiritual equals

The group that gave women the widest opportunities in church government was the Quakers.

(13) Although many of the leaders of the Radical Reformation did not approve of women preaching, their theology left the door ajar. Women preachers were especially notable among the Baptists, both in England and in the Netherlands.

(14) The groups outside of the Protestant mainstream which grew, prospered, and became institutionalized eventually conformed their beliefs and practices to those of established churches, seeking tolerance and acceptance from a world they once rejected.

One group that attempted to preserve its radical character and which encouraged the full participation of women was the Ephrata Community, which came originally from the German Dunkers, and which settled in the American colonies in Lancaster, Pennsylvania.

(15) In viewing the overall effects of the Protestant Reformation on women, the negatives are:

(a) Women lost the monastery as a sphere of female power and autonomy.

(b) In reformed congregations women were not given opportunities to teach, preach, or govern.

On the positive sides:

(d) Reformation theology terminated the second-class status of marriage and the association of women with evil.

(e) The Reformation brought educational opportunities for women and created divorce laws in their favor.

(f) The doctrine of the priesthood of all believers provided the theoretical framework for full female participation.

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- (A) Her Story, Chapter 5, pages 75-91
"Women and Christianity in the American Colonies"

- (1) The major source of what is known about colonial American attitudes toward women and their behavior/role in the church is: the writings and sermons of Puritan ministers from New England

Two other sources of information are:

- (a) the records of individual congregations in New England and the southern and middle colonies
(b) written works of colonial women

The picture that emerges from all of these sources is that although women were certainly viewed and treated as subordinate to men, yet the colonial religious communities did have active women and a surprising appreciation for the feminine

- (2) In the 1600's the dominant view of women in the colonial settlements included the following:

- (a) The minds of women were thought to be incapable of handling anything more than basic learning.
(b) Learning for women was not only inappropriate and futile, but also dangerous.
(c) Women were morally "weak", which meant they were prone to lying, and easy prey for sexual seduction and powerful seducers themselves.
(d) Women were spiritually "weak", which meant they were more susceptible to doctrinal error and heretical opinions.
(e) The ideal wife was described as submissive and obedient to her husband.

- (3) The situation of women in colonial churches varied.

- (a) In which of the traditions/denominations was membership open to women? all of them
(b) In which was the office of minister closed to women? Anglican and Puritan
(c) In which were women allowed to serve as ministers and missionaries? Quakers
(d) In what two Southern cities are there records of women being generous benefactors of church furnishings? Charles Town and Williamsburg
(e) In which New England congregation, according to its own historical records, were women treated as individuals in church documents (not just as the wife of a man) and expected to give a full, public account of their conversion experiences? Wenham Church in Massachusetts

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- (4) The gradual development of a more positive image for women in New England toward the end of the 1600's included the following features:
- (a) The use of the figure Mary, the mother of Jesus, as a positive counterpart to Eve.
 - (b) The recognition of women as the spiritual and moral equals of men, that is, sharing the same sinful nature, having the same opportunities for salvation, and facing the same obstacles to faith in everyday life.
 - (c) The admission of many more female members than male members, so that many congregations in the early 1700's had 2 women for every man.
 - (d) The economic necessity in the growing new settlements of women providing essential services, thus putting them in positions of practical equality with male family members.
 - (e) The development of the Protestant Reformation emphasis on the goodness of marriage and the honoring of women who were devoted wives and mothers.
 - (f) A growing admiration for women who lived out their faith by reading, writing, and talking to other people about the things of God.
- (5) The Puritans modified their understanding of marriage, putting less emphasis on subjection, and more emphasis on the elements of love, trust, and mutuality.
- (2) This developing conception of marriage had a theological counterpart in Puritan piety in the way the relationship between God and human beings (Christians) was described.
- (6) By the end of the 1700's, views on the nature of women and their place in American society and churches has again shifted. The increasingly common beliefs about women included:
- (a) Women are endowed by nature with a whole cluster of characteristics that could be identified as distinctly "feminine".
 - (b) These natural attributes include being frail, emotional, intuitive, and nurturing.
 - (c) Women are also naturally more religious and moral than men.
- (7) The remarkable story of Anne Hutchinson includes:
- (a) From her father she acquired the academic skills of reading and thinking about the Bible.
 - (b) She gradually acquired through her own initiative a theological education, largely through taking notes on the sermons of the English Puritan preacher John Cotton.

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(7) (cont'd)

- (c) In addition to bearing and raising children she also engaged in the practices of nursing and midwifery.
- (d) She and family moved from England to Massachusetts Bay, following her minister in England to the American colonies where he became the minister in the settlement known as Boston.
- (e) She led a group of women in a weekly study session in her home at which they would read the text on which the Sunday sermon was based and then review the main points of Cotton's presentation.
- (f) Hutchinson became viewed as a dangerous influence in the Massachusetts Bay Colony for her supposed "antinomian" views.
- (g) She was prohibited from having any more meetings in her home and she was brought to trial before both the civil magistrates and the church.
- (h) Using the Bible in her defense, she pointed out that the New Testament specifically approved of older women teaching and counseling younger women at home.
- (i) In 1638 she was excommunicated from the congregation in Boston and banished from the colony. With her family she moved to Rhode Island.

(8) Anne Hutchinson's theological views were regarded by her detractors as "antinomian". In a one-paragraph essay describe what her views were, why they conflicted with the "New England Way", and why she was viewed as so threatening.

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Hutchinson denied that she advocated a total freedom from laws for Christians, but she did claim that grace was an intensely personal experience between God and the individual. To say that good behavior had to precede or follow that experience was to return to salvation by works. More importantly, she claimed that the Holy Spirit who dwelled in the redeemed person would directly guide that person as to what to believe and how to behave. Thus, there was no need for magistrates or clergymen to preside in an authoritative way over the community.

The ministers and magistrates were troubled by the implications of Hutchinson's teachings. The "New England Way" was based on obedience to civil, moral, and church laws. The New England clergy reconciled this legalism with salvation by grace by saying that obedience was a necessary preparation for the coming of grace and an inevitable sign that conversion had indeed taken place. Any denial of this was a deliberate weakening of the social fabric.

(9) A large number of women were drawn to Anne Hutchinson and they surrounded her with a community of support. Two probable reasons for their being attracted by Hutchinson were:

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- (a) her skills in folk medicine and midwifery.
 - (b) her new perspective on the social order.

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- (10) Anne Hutchinson was the first well-known woman on the North American continent to raise questions about the appropriate role of women in church and society. There were several other women in New England, however, who also tried to participate in the reformulation of Puritan doctrine and who were prosecuted for failing to comply with clerical authority.

③ Anne Eaton of New Haven was excommunicated for refusing to acknowledge the validity of infant baptism.

Lady Deborah Moody was forced to flee to Long Island for refusing to acknowledge the validity of infant baptism.

Mary Oliver was deported to England for questioning the conversion experience as a requirement for church membership.

- (11) In the 1700's a general religious awakening stirred in both England and the American colonies. There arose an approach to Christianity that became known as evangelicalism. Some of its characteristics were:

② (a) The hallmarks of the Christian experience were the conversion or rebirth experience and devotion to righteous living.

(b) The style and content of preaching changed to become more emotional and less formal. The aim of this preaching was to awaken congregations to their sinfulness and to encourage them to turn to Jesus for salvation.

- (12) Some ministers in the 1700's feared the disruption of church order by the fervor and emotional enthusiasm generated by itinerant preachers. Consequently they mocked revival preaching as a "species of insanity" to which women were particularly susceptible.

① How is this accusation proven false by actual church membership figures?

The period of the Awakening was one of the few phases in American history during which new male members in the churches exceeded new female members.

- (13) In the evangelical style of Christianity women found additional and wider opportunities for participation.

(a) The conversion experience itself became a public ritual in which women were encouraged to join.

④ (b) John Wesley appointed women as group or "class" leaders and welcomed their public speaking as it took the forms of prayer, personal testimony, exhortation, and exposition on religious literature.

(c) Wesley eventually gave his approval to some women who wished to engage in Biblical exegesis and application, or preaching.

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(13) (cont'd)

- (d) Wesley believed that the evangelical awakening signaled extraordinary times in which exceptions to the Biblical command of silence could be made.
- (e) The denomination or group of churches called Free Will Baptists permitted women to serve as preachers and evangelists as early as the late 1700's.
- (f) Authority to speak or write about one's Christian experience was rooted in God's "warming of the heart" and not in theological education or church approval

(14) Match one of these evangelical women with each description below

- (a) Mary Savage (b) Anne Dutton (c) Sarah Osborn
- (d) Sarah Edwards (e) Phillis Wheatley (f) Katherine Ferguson
- (g) Selina Hastings, the Countess of Huntingdon

b She edited a periodical called "The Spiritual Magazine" and felt compelled to share her transformation experience with others thereby "feeding God's lambs".

g She gave generous gifts of money to further the work of Wesley and Whitefield.

a A Free Will Baptist, she began to preach in New Hampshire in 1791.

f Out of concern for poor children, she organized the first Sabbath school for children in New York City.

c She formed a group of women in Newport, Rhode Island, who were "awakened to a concern for souls" and who collected money for mission.

b A prolific and talented writer in England, she nurtured the distant American awakening through her letters, poems, and tracts.

c She taught school to support her family and thus received criticism for working out of her sphere as a woman.

g She pioneered women's work in mission and social reform by organizing a mission to the Cherokee people.

f She was concerned that poor, orphaned children learn how to read and write, even though she did not have the skills herself.

c She was viewed as threatening by some clergymen because she held group discussions in her home about spiritual matters with both men & women, black people as well as white people.

e This black slave wrote poems and letters on the strength she found in Christianity.

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(14) (cont'd)

d The wife of a well-known theologian and preacher, she had an intense experience of religious emotion that freed her from the obligation of meeting other people's standards, including her husband.

C Her pastor wrote a biography about her.

(15) Some of the features of Quakerism that appealed to women in both Britain and America were:

- (a) Claims about the equal spiritual status of men and women were given concrete form in domestic life and in the public arena.
- (b) Quaker religious experience provided women with a source of power with which to criticize cultures in which injustice and intolerance flourished.
- (c) The equalizing influence of the Inner Light allowed women to meet together for worship, collect and disburse money, discipline members, preach, and write.

(16) Match one of these Quaker women with each description below:

- | | |
|----------------------|-------------------|
| (a) Elizabeth Hooten | (b) Margetet Fell |
| (c) Sophia Hume | (d) Mary Dyer |

C She was an itinerant preacher in the southern colonies and wrote many tracts and sermons for publication.

b She opened her home as a meeting place for the Quakers, wrote on behalf of the movement, and served as financial secretary.

d One of Anne Hutchinson's faithful supporters, she was sentenced to death by hanging in Boston in 1660 for her "enthusiastic preaching".

a One of the first Quaker converts and one of its earliest preachers, she traveled as a missionary to the West Indies and the American colonies.

(B) Her Story, Chapter 6, pages 93-106
"Women Organizing for Mission and Reform"

(1) The "cult of true womanhood" was firmly planted in the popular mind of white U.S.A. by the middle of the 18⁰⁰'s.

The ideal woman was described as submissive, morally pure, and pious, and she found power and happiness at home in the role of wife and mother.

This ideal was spread to all corners of U.S.A. culture mainly through the publishing industry.

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- (2) The domesticity feature of the ideal woman meant that the woman was to make the home a place of stability and calm, a refuge from the outside world.

Her nurturing and support tasks were to:

- (a) comfort and cheer her husband
- (b) raise her children
- (c) manage the housework
- (d) care for the sick

- (3) In a one-paragraph essay explain how changes in the U.S.A. economy resulted in a separation of spheres for men and women.

For much of the colonial period, women played a major role in the production of food, clothing, and household articles such as soap and candles in the home. These products were often supplemented by custom-made items from local craftsmen who also worked at home. A growth in the population, the expansion of transportation, and advances in technology, however, began to change this situation. People with money to invest promoted schemes to produce large quantities of products economically and efficiently by focusing the efforts of a person or group of people on one particular product. Some of this specialized production initially took place in homes, but it gradually moved out of the household and into factories. The rewards for work became wages and profits. Farms also became mechanized and began to specialize in large quantities of certain crops which were exchanged for cash. These changes were accompanied by a growth in such areas as banking and insurance. Business and manufacturing therefore became the sphere away from home which was dominated by men. Although some women became factory and farm workers, many others were left in the home with the economically unproductive tasks of child rearing and housework.

- (4) The reversal of traditional Christian beliefs about the genders resulted in women being viewed as morally and spiritually superior to men, women being viewed as less carnal and sexual than men, and women having the task of taming the wild nature of husband and sons and making them into good citizens.

- (5) Society's way of compensating women for their diminished economic role was to glorify the role of motherhood. In this role women were given the task of passing on religion and morality to future generations.

- (6) With the abandonment of religion by many men, women were left with the religious tasks of:

- (a) teaching the Bible to their children.
- (b) overseeing family prayers.
- (c) enforcing church attendance.
- (d) supporting the charitable, mission, and reform movements that the churches sponsored.

- (7) In much literature of the 1800's, the qualities of willfulness and independence belong to the world of white men, whereas all other people, namely, white women, children, and black people, are expected to be submissive and dependent.

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- (1) (8) The "cult of true womanhood" could become a reality for only a minority of women in the U.S.A., namely middle-class and upper-class women living in settled communities.
- (9) Despite the obvious disadvantages of domesticity, it did open up some important advantages for women:
- (a) The opening up of educational opportunities beyond the elementary level.
- (3) (b) The reshaping of Christian beliefs in ways that would better speak to and please women, specifically the abandonment of the doctrine of infant damnation, a renewed stress on the themes of Christ's love and God's mercy, and an increasing emphasis on Jesus as one who loved his enemies and who sacrificed himself for others.
- (c) The continual assertion that women were morally and spiritually superior to men led to a new sense of self worth and an impetus to action.
- (10) The revivals of the first half of the 19th century led to a multitude of female voluntary societies which attempted to extend morality and religion throughout the U.S.A. Match one of these kinds of voluntary societies with each description below:
- | | |
|-----------------------------|--------------------------|
| (a) maternal societies | (b) missionary societies |
| (c) benevolent associations | (d) reform associations |
- d Some of these groups attempted to rescue women caught in prostitution and to place the blame for their plight on men.
- b Motivated by a desire to bring the Christian faith to the "godless" cities and the "barbaric" frontier, these groups raised funds to support a variety of mission efforts.
- d These groups concerned themselves with such social issues as peace, temperance, prison reform, and moral reform.
- (5) c These groups led by women of status and wealth cared for the sick and poor with food, clothing, shelter, and schools.
- a These local groups gave Christian women an opportunity to meet weekly to pray, discuss books on child rearing, and share their experiences.
- b One of these groups located in New York City focused on the poor of that city, promoting Sabbath schools, distributing Bibles, and aiding churches.
- d These groups worked for social change rather than just individual conversions.
- b Money for their efforts often came from the members' own weekly savings and from the sale of their sewing & knitting.

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(10) (cont'd)

C These groups anticipated modern social work by sending "lady visitors" into the slums to call on women and teach them child care and housekeeping skills.

Q The women who participated in these groups believed they had a duty to teach religion and morality to their children and thereby had the power to shape the future of the nation.

(11) Some of the significant contributions of the 19th century female voluntary societies were:

- (a) a bettering of living conditions of people in urban areas, thus meeting a need not yet considered by government or business.
- (b) encouragement of, deepened loyalty to, and increased knowledge of the democratic process of government.
- (c) providing a vehicle for women to participate in church and society.
- (d) providing an opportunity for self-development and companionship for women.
- (e) providing an opportunity for women to use their physical and mental resources outside the home.
- (f) giving women an opportunity to learn certain organizational skills, such as public relations, conducting business meetings, and collecting and disbursing funds.

(12) The factors that led to the rise of feminism and a women's rights movement in the U.S.A. in the 1830's and 1840's included:

- (a) Home-bound women feeling increasingly useless in a society that valued work for wages and profits.
- (b) Women with a secondary education becoming increasingly frustrated by finding that many professions and institutions of higher learning were closed to them.
- (c) The experience of the female voluntary societies gave women feelings of pride and confidence, a sense of solidarity with other women, and an opportunity to work on behalf of other women and against the activities of men.

(13) True __ or False X

The female voluntary societies in the early 1800's contributed greatly to the rise of a feminist consciousness, and large numbers of women moved from these religious associations to groups that worked for the political, economic, and social rights of women.

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- (14) Match one of these pairs or single anti-slavery proponents with each description below:

(a) Charles Finney (b) Sarah and Angelina Grimke
(c) Lucretia Mott and Elizabeth Cady Stanton

- b Eloquent speakers, they spoke with a firsthand knowledge of the conditions of slavery.
- c At the World Antislavery Convention in London, England, they asked to be seated with the official male delegates, but instead had to view the convention from a screened-off area.
- a The antislavery or abolition movement grew in part out of the preaching of this person.
- c They were the leaders of an organized movement for women's rights launched in Seneca Falls, New York in 1848.
- b Their speaking activity was strongly condemned in a widely circulated letter written by a group of clergymen.

- (15) How did the antislavery movement raise the issue of the status of women and thus stimulate some women to seek their own rights? Explain in a one-paragraph essay.

In joining the argument against slavery, women were led to reflect upon their own situation in U.S. society. The abolitionists argued that all human beings had a right to life, liberty, and happiness, and some women observed that they were a glaring omission. The abolitionists quoted Galatians 3:28 on behalf of the slaves, and some women began to realize that they too were included in the Biblical promise of equality. The more some women thought about their own status, the more similarities they could see with that of the black slave. White women and free black women also had little power or liberty and they were treated simply as a means to promote the welfare of men. A cry for freedom for the slave therefore was coupled with a call for the liberty of women.

- (16) Until the early 1800's Christian missions work was primarily organized and run by men. What changed all this was the renewal and revivalism of the early 1800's, known as the Second Great Awakening, which brought the new energy of women into the cause of spreading Christianity.

- (17) The first known local women's missionary group in the U.S.A. was a group formed in Boston in the year 1800 called the Boston Female Society for Missionary Purposes. Founder of this group was Mary Webb. Their primary activities were prayer and fund raising for the cause of missions.

The initial interest of the women's mission organizations was in mission among the Native Americans. Gradually their focus shifted to overseas missions, particularly in India and China.

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- (18) For a woman in the early 1800's who felt called to devote her life to mission work, her only option was to marry a missionary and go overseas as his wife.

- (19) What realization convinced male mission boards that women did have a vital role to play in the mission field? Explain in a one-paragraph essay.

The boards came to realize that evangelistic work in many cultures would be successful only when the women in those cultures were reached with the Christian message. Often it was the women who were most strongly devoted to non-Christian religions and often they controlled the rituals conducted within the household. Also, in keeping with popular Western views on women, the mission organizers believed that once women in a given culture had accepted the gospel, they would be powerful influences in reaching their husbands and sons. Yet in many countries, women could only be spoken to or approached by other women. In some, women were even physically separated from men, as in the zenanas of India. Missionary wives could do little to alleviate this problem. They were burdened with the tasks of managing home and family in an often hostile environment. Also, they had little time to learn a new language. The mission societies and boards had to look elsewhere for a solution and they found it in the single women who were willing to go to the mission field.

- (20) Some of the first women missionaries from the U.S.A. were:

- (a) Betsy Stockton, sent to Hawaii in the year 1823.
(b) Cynthia Farrar, sent to India in the year 1827.

- (21) Two factors that led women to form their own mission boards in the second half of the 19th century were:

- (a) The realization that missions to women and children were receiving only halfhearted attention from the mission boards
(b) The lack of representation on mission boards where they could influence policy-making decisions.

- (22) The first women's missions board was the interdenominational Women's Union Missionary Society founded in the year 1861.

The second was a board formed by women in the Congregational denomination.

- (23) The women's mission boards elevated the status of women in the mission field in several ways:

- (a) Missionary wives received both full "missionary" status and an equal vote in the everyday affairs of the mission
(b) Overseas missions work became an option for large numbers of single women.

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(23) (cont'd)

(c) By the beginning of the 1900's, women represented two-thirds of the U.S.A. missionaries.

(d) Women missionaries were involved in activities not open to them in the American churches.

(e) Missions work provided an opportunity for women with professional medical training to use their skills.

(24) Female mission groups did much to advance the cause of women's rights in churches:

(a) Some male leaders after working with women who skillfully coordinated missions work changed their mind on the status of women and openly called for equality.

(b) The mission boards enabled women to engage in work that was useful and important.

(c) The mission boards expanded the professional opportunities for women and even prompted some women to seek formal church recognition for the ministerial tasks they were already performing.

(d) Through mission work, women began to understand other cultures and become more critical of their own, including the way in which women were treated.

